M 1427
CHARDAVOYNE BARN
SUNDAY, JULY 7, 1968

I ? Lunch HR. NYLAND.

In ordinary life you have many things that you are interested in and you have to reconcile them and to see what is more valuable. It's already very difficult to make a choice of what is the best for you. Now, we are here and we add another something to it. And it is the purpose of work of trying to develop and we add it to our different interests in ordinary life. Both have an aim. Ordinary life for whatever a man wishes to be on Earth. The other aim is for his spiritual welfare. The Barn belongs as an emphasis on that particular aspect. We have for that to deal with the conditions as they are in ordinary life and the conditions as we are as ordinary beings and there is constantly going to be a conflict between that what is an aim and that you would like to reach when you have to work with material that also has another kind of an aim. Without comparing it and saying that one is better than the other, there is no question that the emphasis for us is quite definately on a spiritual development and to make out of ourselves something that could be called a man.

Now, we are together with a group of people of different types. Each person brings to whatever it is at this Barn his own life. And he brings into it whatever he thinks he can do and to what extent he still wants to adhere to what he has been used to. And that involves then a difference of types of different people particularly when you run into a number of 60, 70, or 80 that each person, of course, has a little different view point from someone else, and for that reason every once and awhile it's difficult to submit to certain general rules. I'm quite certain that you will object to some of the things that we are now trying to establish in order to see if there is an equilibrium possible between the aim for spiritual welfare and the accomplishment of certain work at the Barn. That is, the aspect of having to do certain things regarding the Barn within a rather limited time so that it can be left in a fairly good condition or at least in a reduced activity condition during the winter. And for that reason many things will have to be attended to and can not be left all by themselves and haphazardly just hoping for the best.

Now, to what extent you can put yourself in a position where this has to be in general observed, that I do not know. But I think you have to make that attempt and that many times this question of "you ought to do this

and you ought to do that" or that there are cert in rules that have to be established in order to bring about a certain level. The aim is constantly that that level is understood so that then people basing their particular activites on the second aim of their own work on themselves will necessarily understand the conditions that are required for it.

Whenever you try to consider this aim, that is important, that is the aim for becoming a man in the light of what you have, the conflict will always be there. But if the accent is on that what you really wish you will submit many times to conditions which in ordinary life are not very acceptable and where you, in ordinary life, would run away from or where you would become critical about conditions that have to be maintained for another kind of a purpose. And I hope you will never forget it, because it's not only your own little affair. It is the affair of a larger group of people. It's the affair that has to do with the maintenance of this work. It has to do with the establishment of a certain level so that with that kind of a understanding of different people there will be momentum established so that after some time certain rules can be lessened and also can be done away with because there is inherently in different people a certain ability to know that at that time, you might say, by heart or in their being.

The problem is always when you have a mixture of different people, of some who understand a little bit more about work and others who are new, that those who [illegible] are new still have to learn. To be able to say that those who come and are new can learn by example is asking much to much from them. In the first place they don't see, in the second place they don't know if they could see what to look for and in the third place that what they receive is not translated correctly because they are unable to understand that what are motivations of a different kind. So the example, although it is useful and at times can be understood, in general is not useful at all because the emphasis here is on physical work, not on talking and not on behaving in a general way. It's very specific. And it is necessary for a group of what I call new people who cannot be refused if they ar really honestly interested in finding out what work means that then they have to feel to a certain extent that what is needed for them, and that sometimes has to be expressed in the forms of a few rules to which they have to submit. I say when we can do away with all the rules and live as brothers and sisters, the ideal state of Utopia would be just marvelous. But we still have feet on the ground and we still

have digging to do and still many things have to be ironed out about our own idiosyncrasies. And before that can be understood there will be a great deal of difference of opinion and arguments and sometimes rebellion.

Try to bring it down to a minimum by emphasizing what is more important. That is work on yourself which can be done by yourself without having any interference from anyone else.. The reason we have left alone a little bit of this kind of thing for sometime is to see if it would adjust itself.. But it doesn't when it is left alone too much.. There is not enough of a guiding spirit and it still has to be established in one before it can be left alone and has a momentum of its own.. So, for that reason we make a few rules and I hope you can adhere to them as well as you can. The emphais is more and more on those who are responsible and I've asked to take that as the seven couples and those seven couples will have a certain amount of authority that in accordance to certain rules as we have established, it is understood by them that they when they see violations of the kind...(IT's interesting that in New York we have to wait for a fire engine and here in the country we wait for a tractor)...that those in authority have a responsibility to tell the others what are rules and that they then can understand that that comes from a general source. The source is the level which is established in accordance with which we think it is useful for all of us to grow and that it sometimes may be extremely difficult for a person in authority to assert it when his particular desire is just the opposite, and still those people also are under that same kind of an obligation.

It is a rather long way of saying work together and try to understand what is being done in the proper light and even if you disagree we are democratic enough to talk and it does not mean the you have to stay within that kind of a framework and that you have to have a face as if you are objecting to conditions that are new more and more a little bit autogratic Too much autocracy is, of course, wrong, a la Hitler, we know that we don't want it. It is not that you can object to the principle.. Sometimes you can object to the execution and also that you must understand because what would you do in a situation where you are not really familar of how to become sufficiently flexible about the expression and when sometimes the formulation may not be quite right and tone of voice maybe a little bit too harsh.

This you have to learn as work, to become porous enough and in the exec-

ution of your own life to become flexible enough to adapt yourself to conditions as you find them. And that the conditions are to be accepted in exactly the same way as you have to accept the conditions of yourself without questioning, the acceptance of that what is without liking or disliking if necessary but just to do and to work and to see what you can get out of the momentary application of that what is being told to you and to digest it then and not to let it go into all kinds of criticism or an objection to it. When you learn that as a lesson the Barn will have done a great service to you. If you cannot learn it, it is just too bad because there is something that we wish and that something will be pursued, I can assure you. There is no deviation from that. There is an aim, it is an ideal, it is something that can be done and if it is possible, we will do it. But we need everybody's help and everybody's understanding. Everybody's willingness to see what they can contribute to that in line with an overall possibility of further growth of a little group of poor people like we are, trying and at the same time having the audacity to believe that it would be possible to become a spiritualized being sufficiently able to leave this earth at the proper time.

To that form of discipline to which you will be obliged, that is, it will bind you and in which you will find your own freedom. (TOAST)

II ? Lunch

With the attempts of yesterday, we have now an organ in this kind of a church. It would be very lovely finally to have it in working condition. I don't want to hurry too much with it because everything we do in this Barn has to conform to what the Barn is and the atmosphere that is created by the Barn itself. I don't think we ought to violate it in anyway what so ever and for that the organ has to fit properly so that only then when it is really belonging to the Barn the sounds that will come from it will be harmonious. It will take a little while before we probably get to the point where we can play it. But if we can play it, I think we will have regularly certain ways of making use of it.

One of the uses I have in mind is for Sunday morning. I would like, if it can be done, to establish a certain rule that at 7 o'clock we play just a little of a choral or some kind of religious music. It's not that I want to play it all the time. Anyone who really can and wishes, the organ is free for that purpose.

It is in connection with what I would like to establish for the people who come here and the people who are here sometimes and stay over from Saturday to Sunday. The beginning of this kind of work on Saturday is at 9 o'clock in the morning. You try to be here and make all attempts possible to come. We will try to work out transportation. We will try to work out certain lists which you will be advised that we will have a little bit of a note somewhere on the bulletin board or you will get a mimeographed sheet with a few little instructions. how can we work together. 9 o'clock is a good time. From 9 o'clock till 12:30. Then we eat a little bit. And then we work again and perhaps the time will be 5 o'clock, perhaps. It depends, we will do movements, we may have some coffee, we may have some other kind of an arrangement. Maybe read together maybe we sit and we talk. Maybe the different things that are necessary in order to help to keep your mind free and not to make it staid and not to make it too monotonous. All of that is necessary for you all to understand. The day starts early. Those who stay here overnight, between Saturday and Sunday, the getting up time is 7 o'clock. We will try now to do that a little bit more strictly. And at 8 O'clock breakfast is over. It is finished. You dress between 7 and 7:30. Then there is a simple breakfast and at 8:00 o'clock people are ready who stay here to start arranging for their work during the day, expecting the others to come, maybe sometimes have a little meeting for those who are assigned certain duties to see what has to be done and then when the others come at 9 O'clock business is already going on and they cannot help but join then and no extensions of breadfast. Particularly when those who do come and get up earlier even earlier than 7 O'clock. When they come here and then they see others who have been here still having a little coffee and a little chat and a little gossip. It's the wrong kind of a thing. Imagine yourself coming in. You get up early and there you come and here sit people who loaf.

The emphasis has to be more and more on work and physical work and no laziness. God knows it's only one or two days out of a week. Why would it be so difficult for you to really make an attempt to get your lazy body to work? Why this loafing? That's the purpose of getting together here, to be simple, not to hurry but to be intent, to be alert and if you can, to be aware. That is the trademark. It is not with the holy face and it is not as if you're living in Germany. You're living in freedom because that is what you wish. But freedom for yourself and the attempts you make is to teach yourself whatever your tendencies are that are in the way

and that prevent you from being awake and to make, really come to grips with that particular problem so that then perhaps in working physically and doing it intently, you will find something for yourself so that maybe at the end of the day you'll say, "Thank God I have an opportunity to do something a little different from ordinary life". Then you will not forget and then when you live later in your life and perhaps can not come to the Barn anymore or that this particular period is over for you that you then will remember in gratefullness that there was something that at that time compelled you to make really earnest with your life.

I don't care what happens, wherever you may go and in what conditions you will live and wherever your profession or whatever marriage or so might take you. But one thing you have to have I hope and that will stay with you, that the period of the days or the weeks or the times that you spent here will always stand out as something a little unusual and to which you can refer and again if you are sufficiently able you may be able to communicate to your children somehow or other that that kind of a period had value for you in your life. Very much the same as when I talk about Gurdjieff and the influence he had on me that I say that was a period, Orage, Gurdjieff, in which I was alive and in which to some extent at least some of the things were opened up and it gave me perspective for all the chaotic amount of information and data and knowledge that I had acquired before. This is what I hope that this will have that kind of a result for you. That you always will look back on this as a period and that perhaps if you can maintain the level that could be established now, you will be not happier for it, but you would really find your place in life with a possibility of expanding it and to adapt yourself to a variety of different conditions in which you might find yourself and that you then could become an all around man.

So drink to your future, if you like. (TOAST)

III

You know last time I get a little bit angry because when I say a ceftain time then it is that time and yesterday or last week there were a few who stopped too early and probably it was a misunderstanding that you didn't know about movements and so forth and as I said we started off our movements group with everybody here and it may have sounded then as if I was too angry and it may have make an impression as if

I was a little bit angry still when we started with the movements. It is not that. When I am emotionally involved I want to make sure that you understand it. But it's not that I'm involved and I can not stop it. So it is not a question of just an ordinary kind of an emotional involvement. It is to emphasize certain things for you. Sometimes you don't hear and only a show of a little bit of almost as if it is anger will make an effect or have an effect on you. So when I say 5 o'clock it means 5 o'clock. After that those who have movements come here. Those who can go home can go home. Those who wish to continue to work go ahead but don't work and hammer too much where it interferes with the music and the movements here. I would prefer that people stop at six. I still think it is necessary to obey or to observe that particular kind of a rule. We are making friends with our neighbors. We are subject to their criticism. We have to live up to what we are supposed to be. That is a group of people coming out here during the day in order to do physical work. It does not necessarily extend into late in the evening when it becomes obvious because of sawing and hammering that there is still work going on as if we have to make a deadline. In work in general we don't make that kind of a deadline. But we concentrate as much as possible on the time when you have to work So let's understand each other.

If you wish coffee, I have no objection to have coffee at 4:30. And then we work till 4:30, we have coffee downstairs. At 5"00 will be movements. Those who continue to want to work can do that, those who have to go home or want to go home can leave at that time. But not too much fuss in saying goodbhy goodbye goodbye, 10 minutes later still saying goodbye. When you go, go. Take all your things and get out. Movements, here at the proper time. So that we can be honest about the expenditure of our energy and time. It sounds again regimented. I can assure you it is not regimented and only for a little while, until something is in you and that will be your inherent wish to do things in the right way.

How long it will be before we really have something that can stand on its own feet. That even with a little bit of help that it can continue to be fed. That perhaps

at times will be smouldering, at times will become a good fire but that it is there. I compared it many times to a pilot light which is within you and is kept burning like the eternal light in front of an alter which can never be blown out. It should always remain eternal. How to start it. How to feed it. How to maintain it. How to cherish it. How to look at it. How to admire it. How to make it part of you. How to be burned by it. How to be purified in the end.

A good afternoon.

IV

I hate sometimes to regulate your life. It's the honest truth when I say I wish I could leave it alone. And I mean by that it would be happier for me if I actually could leave it. To some extent I'm under a rule too, I'm compelled. And that means an affect on you when you come around where I am. To what extent you can use it and to what extent it will affect you in the right way or the wrong way or in a way that you don't know how to take it, that I can not help because I cannot change myself. I can say that I hate to affect you adversly and at the same time I am what I am and you are what you are and then the problem is what can you be and my problem is what can I be. We're all in that same kind of condition where there is constanly an influence from one on the other and to the extent that you can take and take and digest to that extent you will profit. To the extent you take and it clutters you up to that extent you have to suffer. And to the extent that you arenot open all the different things will pass by and you will remain the same as always and always and you will at the end of your life be ready to repeat the same thing. I hope you don't wish that and then maybe the submission to the possibility of further growth at least you can give it a chance and if you try I hope that you will find something in the end regardless of how difficult it may be.

V

Since 5 o'clock is not so far away and...who's hammering? Who's hammering? There's

always something to say. Yah, the pottery is very important Jerry but so is coffee. Who has seen the first pottery examples? Yah? Has it been approved yet? Jerry?

Jerry: Too much so.

Mr. Nyland: Too much? Will they buy them?

Jerry: (inaudable)

Mr. Nyland: Certainly they can be bought, can't they Jerry? We're busy in all kind of commercial activities. This is only the beginning. The second is the store in Warwick, sometimes called Bill's store.

Peter Heim: Only sometimes. (Laughter)

Mr. Nyland: But it is a Barn activity, extending into Warwick also for the purpose of earning money by which we all can profit. At the same time we may profit in different ways because if they can have recorders and tapes at a discount then we can buy them cheap from them. Whatever it is, you have to look at these kind of things gradually as something that is an extension of certain work in ordinary life and that the whole purpose of the pottery is not only just to get some dexterity at making pottery but really to equip oneself for what to do regarding ordinary life or when the Barn isn't here that they can continue maybe at pottery or continue maybe at the store having electronics machinery and so forth, and that gradually I hope that...you see the emphasis on these things is how can we earn money in the shortest possible time so that it is of value to us now and without violating what, of course is needed is a period necessary for aquisition of dexterities. So, the reason I want to explain that because it has not been understood entirely. Forgetting that store in Warwick is, although I know that Lew and Sally are busy with the Sussex affair, that is still too far away for us really to count on any clear (?). It's very good as something to build up the little town but we will not get the results from a store. You cannot draw. Warwick, at least you will have a chance, particularly since the man who had a store there went out of business (?) . But you have to see that these things belong together and the more you can feel as a group for it, the better it will be. Maybe someday people will come to your store. (inaudanle) ~~kmk~~...come to that store in Warwick. And maybe there will be some help needed, people

who would like to paint there or go out, you see you are quite welcome if you get a little sick and tired of the Barn to go out there and help. It is not a personal thing, try to understand, it is not something like buying a house and then you have to fix it. That also can be included. I'm not saying that piople who have a house here and need some help that it also would be a very good thing to go out with a group of people to be valuable. Also that. It offers opportunities for work. It may not be in direct relation to the work here but it belongs to people who are interested in work and we help them as much as we possibly can and as much as the rest of the work here will allow.

How was this afternoon? Greg, did you talk to the different people? Group II.

Greg: (Inaudable)

Mr. Nyàand: You did. Is the mimeograph sheet up? Is it up? Not yet. It will be posted but I think that Greg ought to read it, yah?

Greg: Oh no. We have copies for everyone.

Mr. Nyland: I know but it's so nice to hear your voice. (Laughter)

Greg: Attendence Procedure: The following procedure is to be adhered to by everyone (?). A sign up sheet will be posted at the northern end of the kitchen. Anyone who wishes to come the following weekend must sign the sheet either Saturday or Sunday or both. (?) Anyone who is not at the Barn on a certain weekend may sign up for the following weekend by calling John or Helen Ramsey at Area Code 914 469 4795 by the Wednesday before. The list will be complete Wednesday night and no one whose name is not on the list will come to the Barn the following weekend. 3...

Mr. Nyàadd: Is that will or can?

Greg: will. It's very doubtful

Mr. NylandIt's a little bit lawyer language. (Laughter)

Greg: I had to tone it down from the original draft.

Mr. Nyàand: It's alright. They find out for sure.

Greg: 3...Removal of names from list: Anyone who is signed up for a weekend may remove his name by calling John or Helen before Wednesday. A person named on the completed list who does not attend on the specified day or days, that person must

still pay the $@2 daily charge for each day signed up. 4...$2 daily charge: The $2 charge per day is made of everyone without exception who attends the Barn and is to be paid on the day attended. No checks or charge accounts accepted. 5...Time and duration: Work at the Barn is for the full day. Work begins at 9:oo AM and everyone should be present a little before that time. The end of the workday will be announced each day and will be approximately 4 or 5 o'clock PM. Questions concerning the above maybe referred to any persons among the 7 couples: Robert and Lynn Burnett; Lew and Sally Castagne; Greg and Mary Good; Wesley and Rhoda Goulding; Tom and Julie Harris; Peter and Ruth Heim; David and Jean Petraglia.

Mr. Nyland: That's it. It's in lawyer language a little but it's understandable and it's one of these rules I talked about at lunch. So, try to understand it on the basis of what I explained and see to what extent you can conform with a nice smile on your face. And if there cannot be a smile because you dislike it, turn around and don't show it.

Good, this rule is distributed. Copies over here also. How many copies are there?

Greg: There are alot left on the table. I'm not sure (?)

Mr. Nyland: (inaudable)

Jin Marcell: (inaudable)

Mr. Nyland: We would like to pay the $175. It all depends now on Henry doesn't it?

Jin: (inaudable)

Mr. Nyland: I don't know. When does Henry want to move in? Huh?

Henry Weingarten: (inaudable)

Mr. Nyland: At the end of September?

Jin: (inaudable)

Mr. Nyland: I don't know. Originally we talked that it would be doing August and September and that was in connection with our (?) use October for that.

Jin: (inaudable)

Mr. Nyland: Well, the ideas will center around (?) . Quite easy. There it is, who wants it? All right...But I won't guarantee it. Unless you make arrangements with (?). Cause we will get out in time and that means before September. I gave you his

address. It's the same (?)

What's the time?

Peter Heim: 5 o'clock. We have to clean up first.

Mr. Nyland: Clean up first. Who's going home? Who washes dishes?

Mary Good: Undecided.

Mr. Nyland: Undecided? Don't let it be done by people who go to movements. Volunteers for washing who are not going to movements. That's enough? Alright. Let's get busy.

(END)

transcribed by Ellen Thomas

Proofread and typed by Clai Morgan